

A LETTER

ADDRESSED TO AN HONOURABLE MEMBER
OF THE

HOUSE OF COMMONS.

BY A TRUE REFORMER.

GIVING A CLEAR AND CONCISE

EXPLANATION

OF THE

MYTHOLOGY OF THE HEATHENS,

THE JEWISH TALMUD, AND OF THE CEREMONIES OF THE
CHURCH OF ROME, TOGETHER WITH THOSE OF THE

CHURCH OF ENGLAND;

Shewing that all were but Types, which prefigured forth the
Coming of the Lord, i. e. Light and Truth, as he is now
come in Human Nature; and that all Outward Cere-
monies and Forms of Worship, such as Marriage,
Christening, Baptism, the Churching of Women, Con-
firmation, the Sacrament, the Visitation of the Sick, the
Burial Service, the Ordination of Popes, Bishops, and
Priests, &c. must now cease, for the End is come of all
these things, which were only imposed upon us till the

TIME OF REFORMATION,

Which is the True Rest from all former labour, and the
EVERLASTING SABBATH DAY FOR MANKIND.

*Alleluia—" Glory to God in the Highest, and on Earth
Peace and Good-will to-WARD MEN.*

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TO AN
HONOURABLE MEMBER
OF THE
HOUSE OF COMMONS.

SIR,

THERE has been under discussion in the Honourable House of Commons a Bill, called “ a Bill for the better Observance of the Sabbath Day.” But as it appears to me to be a bill fraught with evil consequences, and if passed into a Law would be the cause of great dissatisfaction in the minds of, perhaps three parts of his Majesty’s subjects; and as the notions which produced such a bill are altogether unscriptural, I feel it my duty, as a Loyal Subject of his Majesty, and a well-wisher of my fellow subjects and of all mankind, and as one having the honour of God in view, wishing above all things that his name and word might be honoured and glorified, I beg permission to lay before you for your consideration (and I would that the same might be considered by the Honourable House of Commons), a Scriptural explanation of the Sabbath, shewing what the Sabbath really is according to the Scriptures.

First—“ Remember the Sabbath day to keep it holy; six days thou shalt labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work,” &c. This Commandment, and the subject of the Sabbath altogether, have not been duly considered by the Petitioners; and I would earnestly request the Honourable Gentleman that brought forward the bill to examine the Scriptures upon the subject, and he will find what is said above to be true, viz.—that the Petitioners do not understand the meaning of the Great Law-giver in the words of the Command.

Upon this point I beg leave to quote a text of Scripture from Isaiah, chap. lv. ver. 8—“ For my thoughts are not as your thoughts, neither are your ways my ways, saith the LORD.” Men have thought that God meant that they should keep one day out of seven, and not labour on that day in bodily labour for their sustenance. But this was a wrong thought. God meant quite another thing: and the time is arrived that the truth of the above Scripture must be proved. *That God’s thoughts and Man’s thoughts upon*

the Sacred Word of God have been at variance hitherto, not only upon the Sabbath, but upon all the Word of God as recorded in the Bible; and if man will be in conformity to the mind of God, and be in obedience to his will, he must seriously inquire what are God's thoughts; and to those who are petitioning Parliament for a Law to compel men to keep the Sabbath day holy, I would recommend particularly this inquiry, for they need it—for unless God's thoughts and man's thoughts agree upon the meaning of Scripture, they cannot walk together. "How can two walk together unless they are agreed." "Let the unrighteous man forsake his thoughts."

It shall be my business in this writing then, to prove that the thoughts of the Sabbath Protectors and the Sabbath-keepers (according to the letter), and those who have sent petitions to the House for a more strict observance of the day called Sunday, which they call the Sabbath; and the thoughts of the Honourable Gentleman that brought in the bill, were not as God's thoughts; and my object is not to find fault with them, but that they might see how different God's thoughts are to theirs, and theirs to God's, and that they might Reform their thoughts according to the true light of the Scriptures; and when such a Reformation takes place (of the thoughts), a Radical, Real, Everlasting, and Universal Reform may be expected: but not till then. Therefore, my attention shall be fixed upon the root of the matter, that a foundation for such a Reform might be laid. *And my pen shall write Sacred Truth, Divine Truth, Truth too strong for any to overthrow. A bold saying, it might be said. But I answer, not too bold, because the thoughts are God's thoughts, and not mere man's.* I humbly beg leave, Sir, to call your serious attention to what follows:—

The whole of time is divided into two great periods. Therefore we read of the dividing of time—Daniel, ch. vii. v. 25; and in each period the state of man, as it respects Divine Knowledge, differs. The one period is called night or darkness—meaning that in, or during that period, God's word is not understood by man: the mystery of the word is not known; and man being in the dark as to God's meaning in his word, takes the word wrong, and he sets to work according to the way he understands the word. Now the very adopting of the notion that God meant a day (as men call a day), and the keeping of a Day (as a Sabbath day), IS THIS VERY WORK THAT IS FORBIDDEN TO BE DONE—when the day comes of which God in the Command spoke. For God did not mean a cessation from bodily labour when he said that no work should be done on the seventh day: so that Sir Andrew, and all those so concerned about a better observance of a day, are in reality doing that work which God

has forbidden, while they are thinking to serve God thereby, and the reason is because they are in the spiritual night; and as a proof that it has hitherto been night, according to the scripture meaning, see the state of the whole world professing Christianity, how they differ in their views of the meaning of Scripture, one thinking it means one thing, and another thinking it means another, and different sects are formed upon each of these opinions, and numerous are those sects, and they are all at uncertainty about eternal things, and one opinion opposing another. And why are they in this state? I answer, because it is the night—they are not in the light of God's word, and the best light they have is spiritual moon-light. Therefore none see clearly, and they can only conjecture about the meaning of God's word. Therefore, there is a confusion of opinions upon the Bible, and all are at work upon their different principles; but they do not enter into Rest (the Sabbath).

Such is the state of man during the first great period of this outward and visible world, with respect to the knowledge of the Sacred Scriptures; and in allusion to this the Apostle John said—"The night is far spent, the day is at hand;" plainly saying, that at that time it was still night: the day was not even then come, but was to come. The first great period of time had not then ended, and it was quite an uncertainty to any Prophet in past time when it would end, or the way how it should end; but that the time called the day should come, they were assured of. Hence it was said by one, "We have a more sure word of prophecy, unto which we do well to take heed; as unto a light that shineth in a dark place until the day dawn, and the day star arise in our hearts. Then as those Inspired Characters acknowledged that they were yet in that period of time called the night, so has the whole of the Christian world been in the night as it respects the knowledge of God's word, ever since, as I have clearly demonstrated from the before-mentioned evidence, viz.—the Confusion of different Opinions. Now, our natural night and day are the figures of these two great periods of time of which I speak, and as in the night, by the artificial light invented by man or by moonlight, we see things but imperfectly. Just so man has been; and I could point out to you the numerous mistakes that have been made during the time of the night, and the evils that those mistakes have occasioned: but for the present I forbear troubling you."

But as in the open sunshine of the day we see every thing clearly, the sun exposes every object demonstrating to us its nature and quality. By its light the smallest atoms are made visible, and every uncertainty, with respect to the object we saw in the night, is removed, and perfect satisfaction is obtained. So, in the last great period of time, called

the day, the Sun of Righteousness ariseth in the heart, and giveth a perfect light in the meaning of God's word, discovering all the mysteries of the Bible, and removing all doubts and uncertainties, and bringeth the mind into Rest, which you know, Sir, is the meaning of the word Sabbath; and this last great period of time is the Sabbath day to which the word in the Law did point directly. The command was then given, only to be put in force when the fulness of the time should come, but it being the period of time called the night, when the Law was given; so ever since the word was understood wrong, and men have ever since been at work keeping a day; and therefore they have not looked for the day which God meant, and which he called the Sabbath day; *but all men of every sect have been working and labouring in their uncertain notions upon the Scripture*; and perfect satisfaction respecting how God ought to be worshipped, the Immortality of the Soul, the Being of a God, and of a future state altogether, has not been obtained. This, Sir, is the work and labour that shall not be done on the Sabbath day, but "on that day the bridles* of the horses shall be holiness to the Lord."

Now as this Spiritual night had its dominion in the minds of men, and the darkness has reigned triumphantly, and spread its sable curtain over all, from the King to the Archbishop, and down to the lowest order of men, none has had the Day Light, as it is written, "There is none righteous, no, not one!" For it is this Spiritual night that is called sin—it was not to say that there were none moral. No! But none had the day light. Then, as Sin abounded in the night, Grace shall much more abound in the day; *so that man shall be satisfied with the goodness of God, who shall reveal knowledge clearly; and then every phantom that affrighted the imagination of man during the night shall vanish away, and man shall find that all his fears of torment after death, and the long list of fears to which man has been subject in the night season, were but dreams and visions of the night, arising from a disturbed imagination*, knowledge being absent, or the Day having not dawned. The true knowledge of God's word having not yet been given, (which is the time of light, and is the Sabbath day), men have thought that they have understood the Bible, but the day shall now declare and prove how imperfectly and how confusedly they have seen its meaning. Nay, that they have not at all seen its meaning, although much knowledge and learning upon every other subject has abounded, and the

* So the Hebrew reads, and not Bells. The figure represents how God himself would guide Man in the second or last period of time. The Horses mean Men—God the Rider. The Bridle means the Spirit of Truth—the whole Truth—the True Light.

morals of thousands of men and women, through their reverence for, and attention to, the Scriptures. But as much as the day (naturally) differs from the night, so the knowledge now given by the Great Author of the Sacred Volume, differs from the knowledge men have had of the Scriptures in all preceding ages; and on account of the great difference in the nature of the knowledge, *the former period of time is denominated the night, and the latter period the day*, and from the bondage state of mind in which men have been, and working and toiling in uncertainty under various errors, which have been their task-masters, driving them to do such various things in religion which they thought right to do, in hopes of pleasing God thereby, they being in the night. I mean the numerous ceremonies that they have attended unto by reason of their being driven on to do these things. The former State, or first period of time, is called Egypt—a servile state of Bondage, the House of Bondage, or the House of Servants, wherein men have worked and laboured under guilt and fear of death and everlasting damnation, and laboured each in supporting their sect, and in performing their ceremonies. Yet, by all that they could do, Rest or the Sabbath day they could not obtain. No! the time was not come. For Paul, pointing to the future day that was to come, says—“There remaineth, therefore, a Rest* to the People of God;” and he adds, “For if Jesus had given them rest, then would he not afterward spoken of another day.”

As it is now shewn that in all the preceding time it was the period called the night, as much under what men have called the Gospel dispensation, as before, permit me, in the next place, to shew how the period of time called the night ends, and how that period called the Day, and the Lord’s Day or Sabbath Day, is introduced. Information on this point is necessary after what has been said, and it is of the utmost importance to all men; and *I shall shew it from the Scripture, and shall put it out of the power of any man who seriously believes the Bible to be given by inspiration of God, to gainsay, with Scripture as the ground of his argument.*

For having myself been in the deepest gloom of Spiritual night, even in the midnight, and having been brought out of that state, by immediate Revelation from God, into the daylight of the word, I have therefore the knowledge of my subject, and do not write from conjectures, as those of the night, who cannot speak or write with certainty upon any doctrine contained in the Scriptures; but their preachings

* There remaineth, therefore, the keeping of a Sabbath to the People of God, viz.—those who shall be under the Sun when the Sun ariseth.

and writings are probabilities, and giving their opinions merely. And this, I say, not meaning to offend the sense and learning of any Gentleman or class of men, they could not have day-light before the day-light come. Therefore, I blame none ; nor am I finding fault, but am stating truths, Sir, which I trust you will seriously consider, though it comes from the pen of one so inferior to yourself, as to rank in society, AND A PRISONER CONFINED IN DERBY GOAL, SUPPOSED TO BE A BLASPHEMER, who was prosecuted last August, and tried at the Derby Assizes, myself and another person named Twort, and by Judge Park sentenced to eighteen months imprisonment, charged with bringing the Christian Religion, as by Law established, and the Church of England Clergy, into contempt, because I have said that the Bishops and Clergy have not understood the Scriptures, and have therefore given wrong judgment upon them; and because I have published what the God of Truth has taught me. This is an offence, and an unpardonable one. But you will pardon me, Sir, I hope, for this digression, and I will proceed with my proposition.

Now I suppose there is no rational being but who must believe that there is a Supreme intelligence and power which we call God, by whose power all things are existing and are maintained in their order, WHO IS THE VERY ROOT AND CENTRE OF OUR OWN NATURE, AND WHO IS IN EVERY ONE OF US, ALTHOUGH MAN HAS THOUGHT HIMSELF A BEING SEPARATE FROM THE FIRST GREAT CAUSE—that God is some where above the sky, far off, and man himself down here below, as it were out of God's sight, and unnoticed by him. Thus has man, and particularly the people called Christians, lived in total ignorance of their own source and original, degraded below the brute; for there is nothing but what is in God, and God is in every thing, the life of that in which he is, and of course in man. Yet even those in the higher circles, with all the advantages of education, and possessing those degrees of refinement by means of it, have never aspired to perfect union with the Great Eternal Reason and Fountain, and source of Wisdom, Love, and Joy. They have been taught by their Priests that such an ambition was presumption, and when they died they would go to God. Thus have they fulfilled the Scriptures, viz.—“ Ye shut the Kingdom of heaven against men: ye will not go in yourselves, and those that would ye hinder.” *Whereas this ambition would only be going to our Native Home.* It was never thought that this state of perfect union with God on this earth would take place, or was attainable; and so men have been as the Scripture expresses it, “ Alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts; and so they have set up a form of worship under a spirit of sadness and gloomy fear. And why this? even because it was night.”

But when the fulness of the time comes—I mean the end of the Great first period of time, God sends forth his Son, made of a woman (i. e. made of a Spirit that conceives, bears, and brings forth), the great things recorded in his word. God sends forth his Heart's Love, that was ever embosomed in the deep of the Deity—that eternal Virgin, (nature) that was ever unknown to man, which is Wisdom. This Spirit is sent forth into a human mind, whose natural property prompts it to conceive, and is therefore called the womb of the morning. But this individual is one in the original night like all others, only was a believer in the day that was to come, and had an intense longing for the Divine Day, yet was wholly ignorant, and under the Law of Sin, as all others; but unto it the eternal Spirit was sent forth, even while it was yet night, and mixing with the human essence, became one with it, so that the mind and heart of the human being by this breath of life became a living soul, even the God-man; “but the light shined in the darkness, and the darkness comprehended it not.” Now this was Jesus, made in secret, and curiously wrought in the lowest parts of the earth (i. e. in Man). See Psalm cxxxix. vers. 15 and 16. Thus did the Divine Principle become Human. Thus did it take man's nature upon it, and man's form (not the outward body), *but the form of the inward mind*, Please to bear in mind it is now day with the writer, and this day-light will not agree with the night; but I am shewing how the night ends, and in whom it ends, for the inward mind is the Virgin that conceives the Son of God, and becomes impregnated with that Holy Thing, or Substance, or Life, and she bears and brings him forth; but it is to death—it was to die—for the soul being enveloped with the deepest gloom of midnight (I mean the accumulation of the errors of the night season, which all meet upon this character), this evil power crucifies this new Son, puts it out, and there is an eternal Death—Hell, Darkness, the Grave.

The lovely infant, opening now its eye,*
 In this dark wilderness of grief and gloom,
 Feels its mortality, and heaves a sigh;
 Then struggling, quickly breaks
 The slender tie that binds to earth;
 Then soars on high, where endless spring
 And vernal beauty blooms.

This is in reality, and according to the Scriptures, the death and crucifixion of Je-sus, and there was darkness over all the earth (meaning the Soul) until the ninth hour, i. e. until he was born again. Thus did the God-man go down

* Lines that appeared in Moore's Almanack in the year 1827, when this mental work took place.

into death, i. e. the essence and power of the night, but as a Champion he broke through the eternal gloom, and ascended into the heavenly day. *Thus did the first period of time, called the night, end, and the new time called the day, begin:* for now the Day Star rose in the heart, and the new day began to dawn. Thus did the divine principle carry the human through Death, Hell, and the Grave of Darkness, making human nature (in union with the Divine Son), triumphant over the night, which is called Hell, Death, and the Grave, and brings in the long wished for Day, the Sabbath Day, the Seventh Day, the Rest that remained for the People of God. The figure 6 expresses in the Divine sense that God now made the man (that he promised to make), as (recorded all through the Scriptures) of a Woman, made under the Law, viz. that Law, “The Seed of the Woman shall bruise the head of the Serpent.” This was the Law under which this New Being was made, by which the human nature that was under the Law (of Sin and Death), is redeemed, according to that word—when the fullness of the time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons.

Now, Sir, I beg leave to inform you, that this New Being of Man is he to whom the Command is given; because this New Being is Divine-human, a Spiritual Man-child made as I have said, and who died as I have described, went down into the deep and brought up the Pearl that was lost. In him is all Israel. Therefore, is he commanded, “Remember the Sabbath Day to keep it holy; six days thy labour ends.” And now is come the Urim and Thummim, i. e. Lights, perfections, Spiritual Explanations and Interpretations (of the recorded word); and this is the Promised Rest, signified by the number 7. To him God saith, “I am the Lord thy God that brought thee out of the Land of Egypt”—the House of Servants—thou shall have none other Gods before me. Thou art my adopted Son (Adam), the father of the future generation, who shall be the children of the day, who will all keep the Sabbath Day, because it is their nature to keep it, they being born unto the New World. Therefore, Sir Andrew’s Bill for a better observance of the Sabbath, is as great an absurdity as the idea of setting a dead corpse to perform the functions of life. What has that Gentleman to do with the Sabbath, or any of the people who profess to be Sabbath protectors and Sabbath keepers? They are of the night, and not of the morrow. Let them cast off the works of darkness and put on the armour of light. Then they will not trouble Parliament to get a Law passed that is so opposed to divine truth, the holy Law of God; and is an exertion made to strengthen and keep up that system *that God has decreed should fall, and be found no more*

at all. It must pass away even as the night naturally disappears before the rising morn; and as certain as this takes place in nature, so certain shall these doctrines and truths here revealed go on until all things of the old or former period of time shall be removed.

Behold that brilliant star,
Which once in Judah* dawned,
As ancient seers foretold;
Is now approximating its Meridian height,
In Albion's skies, long veiled in blackest night,
Extends its beams, and shall extend,
In spite of hell, till the whole world
It's rays behold.

Now it is to this that all the Scripture prophecies points, and not to a person that is said to have come and died literally and bodily upon a cross. Had the Saviour then come, the night would have ended, and that bright day, of which the Spirit spoke in Isaiah, chap. lx. would have come; and by this time, and long before, there would have been a perfection of Wisdom and Spiritual understanding, and an entire redemption from evil. Please to read it—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee: behold the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and the glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising."

Let this chapter be read through with attention, and the serious and unprejudiced reader must discover the time for which it stood to be fulfilled; and the character unto whom it points, and to whom it most evidently speaks, one that was buried in spiritual night and death, but is called out of the darkness by the power of the Great Eternal, *who caused his word to be put on record to stand for this time, that it might be seen that there is a God who spoke the word in time past, and now fulfils it*: and as the day breaks through the night, and arises out of it, so the new being of man breaks through the gloom and death of the first period of time, into day, and becomes light in the Lord. For this first man is made out of all the principles of the first period of time, or of the night, and is one of that old world; and those materials of which he is made are called the Dust. But by the breath breathed into him, viz.—the breath of life out of God, he has then in him, in the seed, all the principles of the life to come, viz. of the latter period, when light and perfection shall reign, which is Christ, and the reign of

* By Judah is meant the New Being of Man of which we have been speaking, unto which new Creation all prophecy points: to him gave all the prophets witness. Judah means Confession and Praise.

Christ. Then there is a battle, and the Being is overcome by the power of darkness, and falls into the death, and descends into the eternal midnight, and then the Divine breath of life being in the soul, that proves victorious, and he arises, casting off the works of Darkness, and putting on the armour of light, and is a New Being. Then begins the Sabbath Day, the Jubilee, the Year of Release. Here is that saying in the Mythology of the Jews proved to be true, though so curiously given by inspiration of God, viz., "that Adam was made with two faces, one looking east and the other west—male on one side, and female on the other;" a figure to represent that he is made out of both worlds, viz.—the old world and the new—of which the Roman Janus was also a figure—Flesh and Spirit—Death and Life—Law and Gospel—Earth and Heaven—Winter and Summer—Night and Day. And here also, is that prophetic saying in the Scriptures proved true, viz.—"Gad, a troop shall overcome him, but he shall overcome at the last"—i. e. he enters into Rest. "He that overcometh will I make a pillar in the Temple of my God, and he shall go no more out; and I will write upon him my new name, and the name of my God, and the name of the City of my God, which is new Jerusalem, and I will give him the Morning Star."

So then all the first Great period of time was only the womb in which the Light that must be the Glory of this Latter period, lay concealed. It was hid under the word, and under all the forms and ceremonies of Religion that ever were invented up to this dividing of time.

And when the time decreed arrives, one of the human race, one who is of the night, is by the divine working, made the receptacle of all the errors of the first period, they all flow unto him, in a Spiritual way and manner, all Iniquity meets upon him. This is Nazareth, here Jesus was conceived, (and afterward brought up,) for the mind being made the Sink, (as it were,) of all Spiritual evil, and feeling inwardly, known only to itself, in its dismal state it conceives the Saviour, or the Seed that afterward becomes the Saviour. For as there is a time in nature for a female to conceive, when visited by the male, and then a time to bring forth. So when a person appointed of God as the Limit, upon whom time as it was, must end, and new time begin, is visited by God, and God himself sheds the Seed of Life into the Soul, then there is a conception of the eternal Life, that God promised unto Man, and this eternal Life is the Saviour, when it is brought forth, and dies as I have said, (or departs rather,) and rises again, then that Life is Christ, the Son of Righteousness, and the Sabbath Day is come, *then all work ceases, I mean Religious work, which were types and shadows of good things to come, in the Second great period of time, or latter day;*

*no more religious ordinances, for they were imposed on men until the time of Reformation. There is no more a Pope wanted, nor Bishops, nor Priests; they were only Shadows; the Pope was a Shadow of him who is the Hope. The King immortal, eternal, and invincible is come, who is the Pope's superior, therefore the capital P is removed, which expresses the mere reason of man, which was governed by various Spirits that were imperfect and caused confusion, and the H is put in the place thereof to signify that God and Man are united; no more the Mass, the Eucharist, the elevation of the Host, the Lighted Tapers, the Burning Incense, and all the ceremonies used by that People. The blameless Bishop is now come. Christ, the Light whom all Bishops did but represent until he came, who is the Great Shepherd and Bishop of Souls; all their offices cease, no more consecration of buildings, for Man is the Building of God. Now, Man is built up, a Spiritual House and Royal Priesthood, and the House is consecrated by the Great eternal Bishop, the Spirit of Truth. No more the ceremony of Confirmation in Christ's Church, for Christ coming as I have described, in the human mind, confirms the Soul, in all Truth, and establishes the Soul in God. The Promise is come, Man is made a partaker of the Divine Nature, GOD IS NOW WITH US, EMMANUEL, AND THIS IS THE TRUE CONFIRMATION AND CONSECRATION OF MAN, THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH. The forms and ceremonies used hitherto were but the Types, useless in themselves, but were allowed, in the dark, to represent what should be done in the light, and they were imposed upon us, until the Great Reformer should come, i. e. the Divine Light, Knowledge, Righteousness, and True Holiness. No more ceremonies of the Bishop making of Clergymen. He is now among us that giveth the Holy Ghost, and that is God. He saith (not in word, but in power,) to every Priest coming into this new order of Melchisedic, Receive ye the Holy Ghost, then their hearts are the Temples; and here they offer up Spiritual Sacrifices acceptable to God, through Jesus Christ, who is the first and the last. No more ceremonies of Burying the Dead, in sure and certain hope of a blessed Resurrection, which was permitted to be done, in the dark night, to represent what we have treated on in the former part of this writing; viz. the Dead in Christ, who died and was buried in the Grave of Darkness, but it was in sure and certain hope of a blessed Resurrection unto the Life that was to come, who is now risen with Christ. Blessed are the Dead that die in the Lord; yea, saith the Spirit, *for they rest from their labour, and now you see their good works; they cease from their own works of religious ignorance, error, and superstition, and they rest from their labour, care, and**

anxiety about divine things; they are now in the Grand Secret; they have entered into the Sabbath, i. e. into rest; they are the blessed of the Lord, for the great works of God are evidently in them by the Divine knowledge and power unto which they have attained, therefore that ceremony of burying the Dead is fulfilled, for in the Spiritual Regeneration, described here, the earth went to earth, the ashes to ashes, and the dust to dust, but was raised again to Newness of Life, leaving the night behind in the grave, and departing out of the night into the day, as it is written, pointing directly to this change, in 1st Cor. chap. xv. It is sown a natural body, it is raised a spiritual body; it is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonour, it is raised in glory. The first state of the man was a living soul, but the last state of the man is a quickening spirit. The living soul was overpowered by the multitude of the evils of the old life that were accumulated in the house, or human property; so that the living soul found true what is written, viz. a Man's enemies shall be those of his own household. These were the crucifiers of the Living Soul, and thus were all iniquities laid upon him which brought death upon the living soul, and the breath, the Living breath departed, but took the human essence with it into Paradise, where obtaining the Resurrection Life, it returned again, and is gloriously risen, by the Glory of the Father; i. e. by the Light of the the Great Eternal First Cause: and this is the Death and resurrection of the dead that died in the Lord. So now is Christ risen from the dead, and become the first fruits of them that slept, for as by man came death, by man came also the resurrection from the dead; therefore the ceremony of reading a burial service is ended, for the Type is fulfilled. And the ceremony also of the Christening of Infants is no more; the infant which was prefigured in that ceremony is now Christianed or Christed, or anointed with the Oil of Gladness, being actually by the Outpouring of the holy Spirit, made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven. Then being a member of Christ, surely the member and the head are one body, and certainly the Christianed is one with Christ, and is Christ, only the human essence is the inferior, even as a woman is inferior to her husband, for in the husband is all power to act in all business, and law affairs, and not in the wife, yet they are one. Just so, in the Spiritual Union, Christ is the Light, of whose power and virtue the human Soul partakes, and is united unto. The human life is Christed. "I live, yet not I, but Christ liveth in me." And here also is the Type of the marriage ceremony fulfilled, so that the Parsons ought now to marry no more by that ceremony, and if they become believers in Christ,

they will not, the ceremony of the Church ought to end; and when a couple wish to come together let there be a contract drawn up in writing between the parties, each pledging their troth one to the other in writing, and signing it with their hands in the presence of witnesses, and let the same be signed by a magistrate, and the business is done without any expense, or let the contract be before the body of the believers in the same town or city of which the parties are resident. Thus ought that religious ceremony to end, because it was imposed upon us as a Type of the Marriage of the Lion and the Lamb, i. e. of the Human Soul, and the new risen life, Christ.

The ceremony also of eating bread and wine, shewed forth the Lord's Death, till he should come, and now that the Lord is come, *this ceremony ends with all Believers*; the bread represented the word as it stood in the Letter, which was now spiritually eaten by the Soul, and so the word became flesh; then was the Lord (i. e. the word) made Flesh, embodied in the human Soul, then was that body broken by the numberless transgressions committed under the first period of time, which was the crown of thorns, for every error practised in old time, every erroneous doctrine, and every Religious Ceremony was it that pierced the new Life, Jesus, and put him to death, and his body was broken, and he descended into Hell, therefore you hear him say, 'The Sorrow of Death compassed me, and the pains of Hell gat hold upon me. I found trouble and sorrow; then called I upon the name of the Lord, O Lord I beseech thee, deliver my Soul; this was the language of Jesus when he departed, until he rose, by the power of the supreme light, Christ, and ascended into the Heaven of Joy, Light and Love, and led Captivity Captive, triumphing over the horrible night; then the Soul drinks the blood of Christ, i. e. the spirit and life of the word, fulfilling what is written, "Except ye eat my flesh and drink my blood, ye have no Life in you." So thus the word, the substantial word or power is eat and drank, then is Darkness and Death passed away, and Life and Immortality is brought to Light, by the Gospel.

The ceremony also of Churching of Women, after Child-bearing, is fulfilled in this. For the Woman which is meant (in the Word) "Is saved in the Childbearing," i. e. the human Soul conceived this Eternal Life, and brought it forth as its own Saviour, going through the pains of hell, labour, and sorrow, for the sake of the Child of Innocence and Truth, the Immortal Child, the Living Child, who is the Saviour of the Mother that conceived him and brought him forth, fulfilling the Scripture, viz. that recorded in 1st Tim. chap. ii. ver. 15. Nevertheless (though transgressing, disobeying at the first, through the power of the darkness,)

Nevertheless, she shall be saved in childbearing, if they continue in faith, and charity, and holiness, with sobriety. Thus the human Soul, who conceives is made the vessel, to bear life and brings forth her own Saviour, the Saviour of the Woman, who is called the World, and this very Child is the only Saviour; and so the Woman is returned into heaven after the labour and sorrow, who now produceth her child, the pain and sorrow being over, and she returns to the embraces of her husband, all impurity being washed away. See Leviticus, chap. xv. all through—see ver. 33 in particularly—and the milk of consolation flows for the nourishment and support of every child-like spirit, in all those who, receiving this child now produced alive, *which is Divine life, consisting in Knowledge, Righteousness, and Holiness, Wisdom and Spiritual Understanding*. So the ceremony of Churching Women ends, because Christ is the end of the law for Righteousness to every one that believeth; and there is no respect of persons with God, for the same Lord over all, is rich unto all that call upon him.

Therefore, these Ceremonial Laws that Men have made in their darkness, have served their time, and their end is now come, and must cease, being only imposed upon us until, as I before said, the Great Reformer came, viz. the Spirit of Truth, who is the Truth and Fulfilment of all those Ceremonies.

The ceremony also, of the Visitation of the Sick, ends in this, *which is of itself an idle ceremony*; yet, like all the others, was allowed to continue as a type of that which was to come.

We read in the fifth chapter of James's Epistle these words—"Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The ceremony of the Visitation of the Sick was established upon these words, the makers of the ceremony being totally blind to the meaning of the Scriptures: they saw not the mark (that was in the dark) unto which the above Scripture pointed; or could it be known or understood by any man. For no one ever thought that the Lord would come in the way described in this writing. Take notice that the word saith, when the sick man calls for the Elders of the Church, and they pray over him, anointing him with oil in the name of the Lord—that it is said, the prayer of faith shall save the sick, and he shall be raised up. Now, was the Visitation of the Sick (as men have observed it, (in the dark night), the way that God had ordered, then of course, when the sick person was visited by the Clergyman, and he read the service over him, you ought, according to the ex-

press letter of the word, always, without variation, expect to see the sick person raised up—their sickness depart, and restored to health so soon as the Parson has read the Service. But as it seldom happens that any sick person to whom they read the Service do recover, *but on the contrary they die*, you ought then, to be convinced of the inutility of the ceremony, and that they have not understood the meaning of it; neither has God ever honoured it with his sanction. It is one of those things that were imposed upon us until the time of Reformation; *but the imposition must not be any longer allowed*. And we will now give a just and scriptural explanation of the passage of Holy Writ, and will shew cause why the ceremony, as it has been used in the Typical Church (for such the Church of England has been, and no more), should be discontinued, and not regarded as a Divine Ordinance; and I am no enemy to the Religion called the Establishment, nor to any other people, **BUT I AM CALLED OF GOD, AND AS A STEWARD I WILL BE FAITHFUL TO MY LORD, AND WILL SET FORTH THE TRUE LIGHT OF THE WORD OF MY GOD FOR THE PEACE AND HAPPINESS OF MY FELLOW MEN.** I KNOW VERY WELL THAT MY KNOWLEDGE DIFFERS FROM ALL OTHERS THAT CAME BEFORE ME. OF THIS I AM QUITE AWARE. YES, I KNOW IT IS A NEW SONG, AND THOSE ONLY CAN RECEIVE IT THAT WILL DENY THEMSELVES—i. e. that are willing to see the invalidity of their former Knowledge and open their eyes to see the day sun. There is not one doctrine held by men under the reign of darkness, but is false—none are right, and the building must be thrown down to the very ground, with all their yoke of bondage. Therefore, is the Lord come to give new knowledge, for the former is faulty, and could never make perfect: but it served to prefigure the Kingdom of Christ. Then, if the Lord was to make all things new when he come, and the Scripture declares, “He that sitteth in the Throne saith, behold I make all things new.” Then you must expect to have explanations, through this pen, which you never expected to hear, and that will be different from all men. And why? I answer, because the Lord is here to do that which he said he would do—viz. to make all things new. Think you that the Scripture was not given by Inspiration? They were, every word of them; and not one jot or tittle shall go unfulfilled, and happy will they be who bow to receive the Son of the Father—in Truth and Love.

The sickness mentioned in the Scripture called the Epistle of James, is not a bodily sickness, but a mental one—a sickness of the soul. It was that very sickness that Hezekiah had. It was that sickness that laid Lazarus in the grave, but who was raised again. “Lord, he whom thou lovest is sick.” It was that sickness that Dorcas had. Acts, chap. ix.

ver. 37; but who was raised up, and presented alive, after the death *? ver. 41. It was that certain Centurion (Luke, chap. vii,) whose servant was sick, and ready to die. Read also the following passage in 1st of Kings, chap. xvii ver. 17, and following. See how the Son of the Woman of the House fell sick; but Elijah measured (not streached) himself upon the child three times, and the child was restored.

I mention these because they are a small sample of the numerous Types that stand in the Scriptures pointing to the end, for they are only figures to represent the sickness that comes upon the New created Life, even the living Soul, that Death, Sorrow, and Sickness of which it is written, Himself bare our sicknesses and carried our sorrows; how is this to be considered? for God could not be sick or sorrowful, such a person as Babel says was born literally of a Virgin Woman, could not be sick or sorrowful, because HE could have nothing in him that could produce the Sickness meant in the word, for that Sickness arises from the total corruption of nature, i. e. of the nature of the sick individual, and that corruption having like a flood overpowered the principle of the Divine life, as the Speaker in the Psalms says, "My Loins are filled with a Loathsome disease, and there is no soundness in my flesh;" "my sore ran in the night and ceased not," therefore such a one as the Christian world represent as coming and dying for their sin, &c. could not be thus affected;—but it is the person complaining, and it was his own sins, and the sins of the world were in him, according to the constitution of the Old nature, which was his own sinful nature that gained the dominion in him, and was his sickness, which evil nature was now to be destroyed, therefore it now came to its height in the person, and it could not be taken away until it did come to its height, and this evil nature comes to its full in the person for that purpose; and this is it that is given up to the divine power to be destroyed; therefore the Scripture says, Heb. chap. vii. ver. 27, that the High Priest once offers Sacrifice *for his own sins*, and for the Sins of the People, this he did once when he offered up himself; i. e. his Sinful Self. IT HAS NO ALLUSION TO THE BODY, viz. THE OUTWARD BODY OF A MAN; THIS IS THE GRAND MISTAKE THAT THE WHOLE OF THE PROFESSING CHRISTIAN WORLD HAS MADE, but it is no wonder, because it was night, and they did not see the matter clearly, but ventured upon a belief in the Dark. It was the human Selfhood that was offered up, and the offering of it up took the adversary out of the way, and then an at-onement was effected between the Divinity and the human

* An act which no Bishop or Elders of modern days ever performed in their visitations of the Sick.

Essence. The Love in the Soul, then united with the Love of God, and corruption ceased, the uncleanness was gone, and the human soul, which was the Lord's self, even as a man's wife is himself, because the Lord, the Divine principle, had taken the human essence for a spouse, but before the Lord could enjoy his spouse, he must cleanse her from the corruption and filth of the Old Idolatry, all the errors of the night which were deeply rooted in the heart. So the Lord's Self was delivered up to sickness, which threatened inevitable, eternal death. The soul felt as if it should lose its eternal life, and this caused the agony and sweat until the evil and loathsome disease was sweated out, and the mind purified, so as to become the temple of the living God. The absence of the Spirit and power of Light caused the sickness and sorrow; but he learned obedience by the things which he suffered; read his language in the Psalms, for there it was recorded long ago, how he should be made, and what should be his experience, and his acknowledgement of his own state at the first. He says, "So foolish and ignorant was I, that I was as a beast before thee." "O God, thou knowest my foolishness, save me, O God, for the waters are come into my soul; I sink in deep mire, where there is no standing. The sorrows of death compassed me; and the pains of hell gat hold upon me." "Mine iniquities are gone over my head like a heavy burden: all thy waves and thy billows are gone over me;" then well might it be said in the Jewish Mythology, "That the Messiah studies the Law, Prays, and wears frontlets." Yes, as it is written in the Psalms, "O how I love thy Law; it is my meditation all the Day." "Teach me to do thy will, O God." Thou art he that took me out of the womb, (viz. out of the former state of darkness that I was in, called the night, which was the womb, out of which the morning light arises, as our natural morning rises up or breaks forth out of the darkness.) "Thou wert my hope when I hung upon my mother's breast." "I was born for Iniquity, and for a Sin-offering did my mother conceive me;" how can these Scriptures be applied to such a person as the religious speak of? No, they cannot, and we could shew a thousand more Scriptures which they cannot make fit with their belief. *They will all find that they were premature in their setting up Christianity. They ran, saith the Lord, but I sent them not, nor did I speak to them, nor command them; and all that ever came before me (saith the word) are thieves and robbers, and they are only required now to open their eyes and see their mistake, and acknowledge that they were blind, foolish, and ignorant; that they knew not the Scriptures, nor the power, (i. e. the knowledge) of God, or of his ways. This is what is required of men, for this is the true repentance, viz. to turn from the Darkness to the Light.*

Let us see a little if the Mythology of the Ancients say any thing about this matter, for there has been Prophets in all countries, and in all ages, among the most barbarous people. Men who were inspired, and in various ways and forms spake of, and set forth the coming of the Messiah, as plain as the Bible speaks of it.

The Chinese Prophets call him the Hero Ktuntse, which signifies Shepherd and Prince ; they call him the Most Holy, the Universal Teacher, and the Supreme Truth ; they speak of the conflicts and sufferings of Ktuntse just as the Syrians do of the death of Adonis, who was to rise again to make men happy, and as the Greeks do of the labours and painful exploits of the Son of Jupiter ; the Persians call him Mythras ; the Egyptians call him Orus ; the Greeks, Mercury ; and the Indians call him Brama. They gave him the name also of Soter, i. e. Saviour, and said that he would put an end to all crime by his great sufferings ; in the Scripture he is called Adam in his first state, and his crime was disobedience, but as we have said and shewed by his sickness and sufferings he learned obedience, and thus puts an end to that crime, for he became obedient to his Creator ; he learned his will, and now he can say, " I delight to do thy will, O my God, yea, thy Law is within my heart ; " that is, the Divine Nature dwelleth in the human, according to the promise of God, as recorded in the Epistle of Peter ; " whereby are given unto us exceeding great and precious promises, that by these we might be made partakers of the Divine Nature ; " this Scripture alludes particularly to the individual called Messiah or Ma-she-ah, i. e. anointed, and shews how that character is made, first, a human being, (*as to the Outward person we speak not of that,*) it is but the vehicle in which the Messiah rides, but a human Soul like all others, in all points nothing differing, but is foolish and ignorant, tossed about with every wind of doctrine, and does not know himself, and is in bondage under the elements of the world, i. e. he is tinged with the errors of the world, and is as he himself expresses it, as a Beast, by reason of his foolishness ; yet, mind, it is written, " God hath chosen the foolish things of the world to confound the wise ; " but under all his foolishness and ignorance, he has in him the principle of Love, and is willing to sacrifice all interests for the knowledge and love of God, and in hope of finding this pearl, he innocently follows every thing he hears of, in every new Religion or new Doctrine that is started, because he is in search of the pearl, (Wisdom,) he reads, he prays, he strives, he seeks, incessantly and perseveringly, never tiring nor fainting, but going through every opposition and discouragement, having an eye to what God has promised, viz. that those that seek shall find ; he is animated and encouraged by the Promise on Record, believing that God is, and

that he is the rewarder of them that diligently seek him ; by this he is constantly encouraged, and he presses on unwearied in the search—thus in him is fulfilled that Parable. The Kingdom of Heaven is like a Merchant-man seeking goodly pearls, who, when he had found one pearl of great price, he went and sold all that he had and bought it. See Matt. chap. xiii. ver. 45. Thus was the human soul affected by the Spirit of God, and made the Merchant-man, by means of the intense love and desire for the pearl with which the heart was touched ; yet having no thought of what he was designed for in future, but is totally ignorant of it, and has no ambition but to know the Love of God, which he saw, passeth knowledge, i. e. it is beyond the Creature, mere man's knowledge, and is known only unto whomsoever God reveals it, and his constant cry to God, in secret, is, give me wisdom that sitteth by thy throne. O send her out of thy holy Heavens, as thou hast promised unto man that seeks thee, and desires to know thy love ; thus is the soul affected with such intense longings, and has in it such an attracting power and virtue, that it presseth into God, and is caught up into Paradise, and eats of the Tree of the knowledge of good and evil ; then he falls sick as I have before described—is cast out of Paradise, and endures Great Tribulation, Horrible Fear, Terror, Amazement, Astonishment, Confusion, and Dismay comes upon him. God has forsook him, and he thinks his eternal life is lost. My God, My God, why hast thou forsaken me, is the bitter cry ;—in this crucifixion, under the dreadful anguish, he is visited with Thunder, Storm and Tempest, and the Flame of Devouring Fire ; *and this is all inwardly, spiritually, mentally*, for all these dreadful terms or words are true Figures of Speech to represent his mental sufferings, and thus he suffers, until he learns, through the suffering, for what he suffers, viz. that it is on account of his own sins and the sins of all his fellow men, because they have all been in strong delusions, believing a lie, and have perverted the holy Scriptures, gave them a false interpretation, and said that Christ came so long ago and died for them bodily, whereas it is not so, but the spirit of falsehood did blind all their understandings, and all manner of evil has been the effect of these sins, and now these, and the curse due to the falsehood, fall upon him.

And these are the sins for which he is the sufferer, which are both his own sins, and the sins of all ; and for this he suffers until he discovers the offence, and confesses and forsakes, and sees his own character unto what he is called. Then he calls for the Elders of the Church as described, and they appear and impart unto him in his sickness, the Knowledge of the Father, the Knowledge of the Son, and the Knowledge and Virtue of the Holy Ghost ; and thus he is made partaker of the Divine Nature, and is now able to con-

temple the Divine Mysteries, for God dwelleth in him:—he is raised from the dead; thus is the Messiah made, conceived, and brought forth by the virgin essence of the Soul, which was pure, mild, and harmless in itself, but clothed with a rough Garment, (Sin)—but now that Garment is taken away, and the best Robe is put upon the returned Prodigal, and the Shoes and the Ring, *as the emblem of Love that is without beginning or end, and of the Marriage Union that will never be dissolved, while countless myriads of countless numbers of ages roll.*

This, then, is the Messiah for whom the Jews say they look; and every one that receives him enters into his Life, Light, and Joy everlasting. Therefore in this case, and in this alone, is the language of the Song of Solomon fulfilled; chap. v. from verse 2 to 9. It expresses the Love of the Soul in this Fiery Trial to the Lord, whom it had lost, or who was hid from it for a season, in order that the iniquity might have an opportunity to discover its horrible nature; and then, for its attempt to force the Bride, the Lord might have just and legal cause in the sight of the immediate Bride, and in the sight of all men, to take a just vengeance upon it, and destroy it, which is strongly represented in the case of Haman, and Esther the Queen; Book of Esther, chap. vii., see 8th verse—"Then the King returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the King, will he force the Queen also before me in the house? as the word went out of the King's mouth, they covered Haman's face. And Haman was carried out, and hanged upon the gallows that he had prepared for Mordecai." The name Haman signifies making an uproar—the Troubler. Mordecai signifies bitter contrition, or pure myrrh. Esther means hidden.—This shews, in the first place, the truth of what is before said—that it is the corruption of nature, and the accumulation of all the errors of all past ages, meeting in the soul of the character appointed for this work (which is the Author of this), formed into a mass, gathered together in the Lord's Temple, that is the Sickness; and this Man of Sin, *the principle of falsehood, is Haman, the old Christian Religion, that would hang or destroy the Life of God's Elect (Mordecai), and all the truths that come by him. But the Hidden Wisdom of God rises up in the inner Court of the Soul, and cries out against Haman, and Haman falls instead of Mordecai, who seemed, by the decree of the King to be himself and all the true generation, which consists of the Divine life to be consigned to death.*

Now this is the sickness mentioned in James. This is the one which the Spirit means, pointing to the Character in whom both the Evil and the Good, both Satan and the Lord,

should be revealed in the end, at the dividing of time when that Angel (mentioned in the Revelations, chap. x. ver. 6), descends and lifts up his hand to heaven, and swears by him that liveth for ever and ever, that there should be time no longer (with one foot upon the sea and the other upon the land); that is to say, that time as it hath hitherto been, should be no longer. The Scripture in the Epistle of James contains the direction for the Soul that should be sick, as before described; sick from two causes, as the word says, "If ye see my beloved, tell him that I am sick of Love;" and sick also with the running issue of the uncleanness. Here read again Levit. chap. xv. ver. 33; which points to the same circumstance, and sets forth this subject, for it is the word of Prophecy concerning it; and when all this cometh to pass, then ye may know that the Lord is risen indeed. Then the sick person is the Church, the true Church of Christ, or the Human Soul that Christ the truth and the way, and the life, chooses for his immediate Spouse; that, by the union of the Human Love and the Divine Love, a new Man might come to be, as the word says, viz.—"making in himself, of twain, one new man, so making peace;" this makes the true Church, having Christ in it; it is not the building, nor the establishment, that is the Church, if Christ be not in the People there is no Church; but we are shewing how the Glorious Church of Christ begins: that Church that is without spot or wrinkle, or any such thing. *The spot means the Satanic power, Falsehood; and the wrinkles signify the Old Man who governed all the former ages up to this time. He must be cast off, with all his dark deeds.*

Now this Sickness was not unto death, but to bring Life and Immortality to light. "Is any among you sick? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and he shall be raised up; and if he have committed sins, they shall be forgiven him," when the Soul is sick, as we have described, having disobeyed the Divine Command, and is therefore in pain and sorrow—in pain with the weight of the sins and iniquities, and sorrowing for the loss of its Paradise of Joy that it had tasted: he is to call for the Elders of the Church. And who are they? I answer, not Men—not Bishops, or Clergymen! They could do no good in this case (however good words and kind advice might comfort a dying man.) The sick Soul must call upon the Physician; and he is to call to mind the Promises that God had made to him, when God first called him to go out, not knowing whether he went, he must call God's promises to his remembrance, that were made to him before he fell sick—that were promised him in old time, when God sealed him to the Day of Redemption, and told him, saying, "Pay thy vows unto the

Lord, and call upon me in the day of trouble ; and I will deliver thee, and thou shalt glorify me.”—So then, in the time of his sickness, he pays what he had vowed, viz.—*he pays his tithes to God, that is, he gives up himself unto God—he resigns up sinful selfhood—he gives up his own Wisdom, and all the Wisdom of the Old World, or first period of time—he gives up his former Knowledge, and accepts of God’s Wisdom* ; and having been brought to this state of humiliation, he now demands of God the fulfilment of his Word : he claims the Promise of God, viz. Christ, and cries for vengeance on the adversary that was the cause of his Sickness ; just as a chaste Woman, who, in the absence of her husband, was assaulted by a base seducer, who used all arts to cause her to be unchaste toward her husband, striving to defile her chastity ; now, she hates the villain, and turns against him, and calls upon her husband for protection against the villain’s insolence ; and she claims a right to her husband’s protection, because he is bound by his promise in the marriage contract, to protect, and in addition she has confidence in his affection, that he will protect, and also punish the seducer and betrayer.

Then I must inform you that the writer of this (being the Person of whom I am writing, who is the subject of this experience—the one in whom all this was done), had promises made to him by God, in an immediate way, (*for there is a God*) ; and if it can be believed that God spoke to men in time past, why should it be counted a thing incredible now ? when the Scriptures declare that he is the same yesterday, to-day, and for ever. God called me by name, and declared unto me that he would take vengeance upon all my enemies. I did not then know the meaning of what I was told, nor knew that I was to be called to go through such a fiery trial, and to be made sick ; as it is written, “ I will make thee sick in smiting thee ; and I will make thee desolate because of thy sins ; ” which means, because I delayed to obey my heavenly calling, and cleaved too long to the old falsehood ; and this terrible Visitation of Sickness was sent upon me to compel me to give it up, and to receive the Gift of God that was offered me.

Then, in my distress, I called upon God, and he was intreated of me, for the Comforter appeared and brought all things to my remembrance, what was told me in time past by the Lord, so I called for the Holy Trinity : these are the Elders of the Church, and they anointed me with O-I-L, which is the name of the Three One God. O signifies the out-spoken word—the Father who had promised. I, signifies the promise, and the fulfilling of the promise (the Son) ; and L is the Holy Ghost. *This is the Holy Anointing Oil, and the Prayer of Faith, i. e. the Knowledge of God in the Soul saved the Sick, and I was raised up, and all*

my sins were taken away. Then here is the Lord's Anointed;—the Messiah is come—the Godhead bodily with Man—making that perfectly true which appears in the Jewish Mythology, viz.—“The Soul of the Messias, by his perseverance in the Divine Love, came to a strict union with the pure Godhead, and was deservedly advanced to be the King, the Head and Guide of all Spirits.” And this is true: he was disobedient at first, through the power of darkness—not willingly, but being made of the Dust, was like all others in every point; AND THE OUTWARD AND VISIBLE PERSON, WHO IS THE VEHICLE AND SERVANT OF THE INWARD AND INVISIBLE GOD-MAN, YE HAVE IMPRISONED, O ENGLAND, BY YOUR LAWS. REFLECT UPON THE DEED YOU HAVE DONE! YE GRIEVE HIM WHO WAS SMITTEN FOR YOUR OFFENCES, AND YE SLAY THE BROKEN IN HEART. FOR HE IS COME WHO IS THE WONDERFUL, THE COUNSELLOR, MIGHTY GOD, EVERLASTING FATHER, PRINCE OF PEACE; OF THE INCREASE OF HIS KINGDOM AND PEACE THERE SHALL BE NO END. THOUGH HIS BEGINNING IS SMALL, YET HIS LATTER END SHALL GREATLY INCREASE.

We have shewed you now of the First and Last Great Period of Time, and when the first ends, and how it ends; namely, by the Coming of Messiah, who opens the sealed Book of the Mysteries of God's Word on record, and shews his Decrees; and we have shewed you how all Religions are imperfect, up to this present time—how the whole of it is called the night; and we have pointed out to you from the Scriptures of Truth, how all the Religious Ceremonies, even in the Protestant Church, were but Types and Shadows of the Day that was to succeed the Long and Dark Night of Error, in which all the Religious Work was done. We have explained to you what is meant by the Sabbath Day—that it is the Last Great Period of Time wherein the Messiah appeareth, bringing that Rest that did remain for the People of God. We have shewn you how the Building of the Soul of Man up in the Divinity, is the True Church; and we have shewn you how the Church is Consecrated and made a Holy Church, without spot and wrinkle. We have opened the Great Mystery how Marriage was the Type of the Marriage of the Lamb; and of Christening, Baptizing, Confirmation, and Churching of Women after child-bearing, and of the Sacrament, and have made plain the True Visitation of the Sick, the Raising up from the Sickness, the Forgiving of Sins, and the Anointing into the Name of the Lord. “Blessed is he that cometh in the Name of the Lord.” Hallelujah.

I beg leave to conclude by making an observation or two; 1st—Had the Messiah come when the Setters up of the Religion called Christianity say he did come, the believers in him would not now be complaining of their being in a miser-

able sinful state because it is written ; his name shall be called Jesus, for he shall save his people from their sins, and those that attached themselves unto him receiving his Spirit should not say, I am sick ; please to read Isaiah, chap. xxxiii. ver. 20, to the end. The people that dwell in the Mount Zion Church were to be forgiven their iniquities, their sins were to be taken away, and they were to be sinless, like their forerunner, Messiah, for this is the end of the Christian profession, and it is evident if I am not saved from my sins, I have no Saviour ; but, alas, mankind have been deluded with that drunken talk, be good and you shall be saved when you die, then you will go to heaven. This has been a very profitable Doctrine for one class of people, and indeed they could not get on without such a delusion ; one part of men have made themselves rich by it, and these preach passive obedience to the sufferers with the promise of heaven at last ; but real reform will bring us an heaven here, now and the enjoyment of it while we live, both as to spiritual and temporal blessings.

Again, had the Messiah come, and established his reign, which is the Holy Sabbath, all dead works in religion, such as we have before mentioned, would cease, no work would be done on the Sabbath Day, but the people would have been in that happy state of which the Prophecy of Isaiah speaks, chap. lvi. ver. 4, 5, “ Thus saith the Lord unto the Eunuchs, that keep my sabbaths, and chuse the thing that please me, and take hold of my covenant, even unto them will I give in mine house and within my walls, a place and a name better than of sons and daughters : I will give them an everlasting name that shall not be cut off.” It will be necessary perhaps to say what a Eunuch is in the spiritual sense, seeing that to them this promise is made and to no others. *They are those who have the stoney heart taken away and have done with the evil generation work, and have entered into rest, begetting no more false notions, and false doctrines, and unrighteous and useless ceremonies ; these evil sons and daughters they no more beget, they live in divine chastity, and retain their strength, having no more to do with weakness ; they neither marry or are given in marriage, they unite no more with she that deceives them ; I mean the old falsehood of literal Christianity.*

Again, Sir, if the Messiah had come we should have had but One Bishop in the whole world, and he would have been a blameless Bishop, as Paul says in his Epistle to his son Timothy, “ A Bishop then must be blameless,” and this blameless, or sinless Bishop, does his work for mere love, and requires no pay from the people, such as gentlemen demand that stand in those offices. I am not saying any thing against the Bishops of the Church, I only quote the

the Scripture, which says, that a Bishop must be blameless, *and I hope there is such a one among the twenty-four, for if there cannot be such a one found, then of course there is no Bishop made according to this pattern*, and when I have read the writings of Bishops, and heard their Sermons on the Scripture, they say themselves that God cannot be pleased with any thing that is not according to his word, and I say the same; so as we say both just alike, the gentlemen will not be angry with me for quoting the words, "A Bishop then must be blameless."

Again, had the Messiah come he would have explained the Scriptures, and not have left all his Followers in the dark about the meaning of them ever since, which was to be the peculiar work of the Messiah, for "the ancient Rabbies used to desire to live in the days of the Messiah;" "that they might live in the contemplation of the Divine Mysteries," which they knew very well would be all opened then by him, and not until then, and the knowledge of the Divine mysteries would be the Sabbath to every man, which they would keep holy, as it were naturally, because Wisdom is delightful to those that find her, and they will not let her go. ALL THE DIVINES IN ENGLAND CANNOT POINT OUT ONE MYSTERY OPENED IN THE TIME THAT THEY SAY THE MESSIAH CAME, nor ever since there were parables given by the Spirit to the Prophets in visitations and by inspiration, but these Parables have remained ever since unexplained.— See the Parable of the unjust Steward, who of all the Divines can explain it, and of the Prodigal Son, or any of the Parables, for all the Parables relate to the Messiah, and shew how he should come, how he should be made, and what his experience would be; all of them were spoken for this time, and no one would be able to explain the mysteries of them but the Messiah, for in his coming they are all fulfilled. Had the Messiah come, you would not have seen such ignorance come from that Learned Doctor Collier, of London, upon the Scripture, "The Woman shall be saved in Childbearing." This Divine preached a Funeral Sermon for the Princess Charlotte, and he applied this Scripture to that circumstance. She was the Woman (in the Doctors' opinion) that was saved in Childbearing, for she was, he said, gone to heaven, having died in childbed, especially as she was so virtuous a person. Here was Wisdom from a Doctor of Divinity; but had the Doctor learned of the Messiah, *he would not have been so ignorant, but he had been at college only, and this accounts for it, so it is quite excusable.*

But, however, these things prove to a demonstration, that Messiah had not come. There are two worlds spoken of in the Scripture, viz.—the World and the World to come. In the first Great Period of time (the world) all is mystery, and what the Rabbies call Sammael, reigns, i. e. (the Spirit that

blinds), so that the mysteries of the Scriptures are not known, but the world to come, i. e. the last time commences with the coming of the Messiah, as we have shewn; for he is the Spirit that opens the mysteries and removes the blindness from the understanding; and both these Spirits (at the appointed period) when the dividing of time comes, that the old is to end and the world to come (the Sabbath to be brought in). Then both these Invisible Beings (Sammael and the Lord) are revealed in the human Soul, who is made the limit of the old World; upon him it must end, and upon him the new world begins, when Sammael (i. e. the God that blinds) is defeated; for these two great Powers meet in the Temple of the Soul, (the same are Michael and the Dragon); and this is the mystery of the war in heaven—and each strive to maintain their hold in the Soul. Sammael is the Serpent's head, (Power), and Messiah is the Seed of the Woman, i. e. *it is the seed which God planted in the Soul of the Person, whose ground conceived this Spiritual Man-child, and nourished him, and brought him forth* in sufficient power at this stage of the work to face the enemy, who held his seat and throne, and great authority in the Soul or Temple, whom the Lord (after a fierce and bloody battle), consumes with the Spirit of his mouth, and destroys with the brightness of his coming. See Epistle to Thessalonians, chap ii. See David's battle with Goliath. Thus the Seed of the Woman bruises the head of the Serpent, fulfilling perfectly the Scriptures, and the prophetic sayings of the Rabbins, one of whom says, "Messiah shall kindle in his heart the anger of the Lord against that enemy, the malicious Haman, the wicked Sammael, the straight (or upright) Serpent"—the Spirit that blinds, and makes proud and scornful—who is also Satan, the adversary, because he is the accuser, and thereby robs man of peace; BUT MESSIAH IS THE EXCUSER, AND SHEWS THAT IT IS THE SPIRIT OF BLINDNESS THAT HAS BEEN THE CAUSE OF ALL ERROR, AND NOT MAN: THUS MAN IS FREED FROM BLAME BY THE MESSIAH, AND WHOEVER RECEIVES HIM ENTERS INTO REST, i. e. INTO THE HOLY SABBATH, FOR HE STANDS WITHOUT FAULT BEFORE THE THRONE OF GOD; FOR THIS IS THE WORK OF GOD, TO BELIEVE ON HIM WHOM THE GREAT ETERNAL HAS NOW SENT, viz. THE MESSIAH.

What an erroneous doctrine was that to invent, viz. that a Visible Man was literally crucified upon a Cross, and that, by his death, the Serpent's head was bruised then. But believe the writer, good people, that neither his head nor his tail was bruised then, neither was the Saviour in such a way crucified: God alone is the Saviour; man can be only a Saviour in a subordinate sense, as God dwells in him, and is the light in the Temple of the Soul; and that is where the true God and eternal life is now come to be your Saviour, to

save you from the accuser ; for the Tabernacle of God, being with man in the soul, makes the Messiah.

Now, if the Serpent's head had been bruised so long ago, how is it that his tail is so active in turning and twisting the word of God every way—in Men—by their cunning craftiness, handling the word of God deceitfully, to suit their own purposes ? Is not the Serpent here in these things ? He is ! And if his head had got its death bruise so long ago, his tail would not be alive now. They have not known what the Serpent's head means. The God of the old world is the head of the serpentine men, that by their wisdom upon the sacred word, deceive, and make their worldly learning appear as truth, as God ; and the head of all this is the error of setting up Christianity in the way they have, which is the false Christ. This is the head power of the Serpent ; and now the Seed of the Woman, the Messiah, is come, and has actually bruised his head ; and by degrees you will see that his tail will die. What, but the moving of his tail, roused up such a number of people to petition Parliament for a more strict observance of the Sabbath day, as the Serpent calls it, which we have proved is no Sabbath at all, only something that men have invented in the dark ; and we hope that the Honourable Member who presented the Petitions and brought in the Bill, will have the honour of seeing the true Sabbath, and of entering into the enjoyment of it, and then he will not undertake such a work again ; and should his Constituents see their error, they will be ashamed that ever they sent their Honourable Representative on such an unwise expedition, the nature of which perverts the Sacred Scriptures, and aims a deadly blow at the well-being of mankind. Two glaring evils are committed in proposing such a measure :—First, Hostility to the truth of the Sacred Scriptures ; and secondly, an effort made still more to enslave the human race, and lay a yoke upon them which they would not be able to bear. Truly their fathers flogged us with whips, but if such a Bill pass into a Law we shall be flogged with Scorpions.

I remain, Honoured Sir,

Your's, very respectfully,

A TRUE REFORMER.

May, 8th year, (miscalled, date) 1833.